

SOLOMON'S
^{L. 4. 32}
Remembrancer

TO
TRANSGRESSORS
OF BOTH
SEXES.

S H E W I N G,
The Danger they are in, who con-
tinue in a DEBAUCHED
Course of Life.

Prov. 8. 17. *I love them that love me, and they
seek me early shall find me.*

*Though hand joyn in hand, the wicked shall not
unpunished.*

Prov. 5. 20. *Why wilt thou my Son, be ravished
by a strange Woman? and embrace the bosome of a
stranger?*

L O N D O N,

Printed by T. N. for H. Herringman, and Robert
Bolter, and are to be sold at their Shops, at
the Sign of the *Blew Anchor* in the Lower
Walk of the *New Exchange*, and at the *Turks
Head* in *Cornhill*, over against the *Royal Ex-
change*, 1672.

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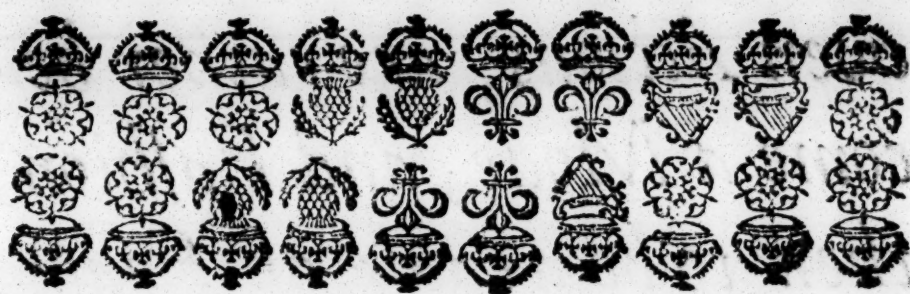
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THE
EPISTLE
TO THE
READER.

T*He Title of this
Book may well
make thee won-
der why we touch
at that Subject at this day,
considering , how many un-
A 2 even*

The EPISTLE

even Actions, are rather become a Mode, and Fashion, then to be a cause of Feare, either of Shame or Punishment ; as if the Magistrates Will not, or Cannot, or Dare not Punish some Transcendent Offences of both Sexes.

What can we expect, but fearful Judgments to follow, if there be still a perseverance in sinfull courses?

The

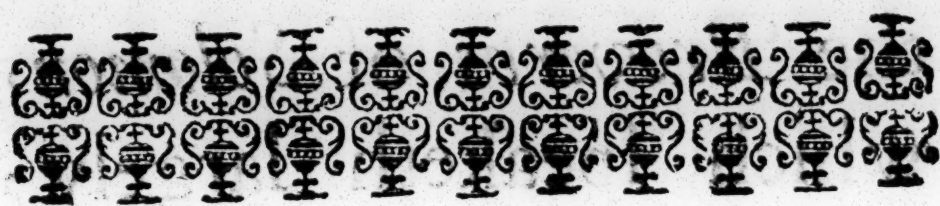
TO the READER.

The Author therefore hath thought fit to Collect and Digest into Order and Method several places of Scripture, to the end that those who have been seduced, through corruption of Nature, or by certain allurements, or by examples of others to go astray into the paths of a Whorish Woman (whose Guests are in the depths of Hell) may for the future shun all Temptations of that kind, and other

THE EPISTLE, &c.

other the devices and disorders of the World, and labour for heavenly wisdom; which teacheth the Knowledge, Love, and Study of Spiritual things, and which layeth a Foundation of everlasting happiness hereafter.

The



T H E

Preface.

THe *Author* to
prosecute this
Design, menti-
oned in the *Epi-
stle*, hath made choice of
a small Portion of Scrip-
ture contain'd in part of
A 4 the

The Preface.

the *Proverbs* of Solomon, which speaketh largely, as to the Nature, and Danger of Sin in general; But more particularly Remonstrates the miserable Condition and danger of a Foolish Woman, and of him that doth accompany her in wicked courses.

In which portion of Scripture there are contain'd many other Excellent things, reduced also
under

The Preface.

under several Heads , exhorting the *Reader* to be in love with *Wisdom* and *Holiness* , which brings peace of Conscience, and assurance of everlasting life.

It teacheth the Young Man Knowledge and Discretion, and how to shun the Inticements of Evil Company , and to get deliverance from them.

Here you will find the way how to attain unto
wise

The Preface.

wise Counfel , and to be of an understanding heart, and how wisdom and knowledge are the greatest gain.

Here are Judgments laid open , which God threatneth against the Despisers of his Word , and more particularly against such as scorn Reproof and instruction.

Here you will read of the Power and Wisdom of God in the Creation
of

The Preface.

of the World, and of his
Authority over Kings and
Rulers.

If thou be afflicted,
here are Rules of Pati-
ence and Fortitude, for
the exercise of Faith and
Self-denyal, of love and
Charity towards thy
Neighbour, and how to
avoid strife and contenti-
on, and not to envy.

There are many other
Excellent Vertues in this
small

The Preface.

small Tract commended
to thy Reading.

That part of Scripture which the *Author* hath made choice of, is the first Nine Chapters of the *Proverbs* of Solomon, reducing the matters therein contained under several Heads; and wherein some places in those Nine Chapters, there are, as to some Subject Matter, but few Texts of *Scripture* to be enlarged upon;
to

The Preface.

to that purpose , the *Author* hath made bold, beyond his first intention, to borrow some places out of the following *Chapters*, which being properly applied , are added as helps to the *Reader* , to explain some places which seem obscure.

The *Author* also , in some places, to introduce the *Reader* into a new Subject, makes a few Observations , for the better clearing

The Preface.

clearing of the Under-
standing, and also hath
made in the *Margin*
some few *Annotations* to
explain some words, that
to weak Capacities may
seem difficult to be un-
derstood. In all which
he hath followed the Ob-
servations of Learned Di-
vines, and challengeth no-
thing to himself in this
small Treatise, but a bare
putting Materialls into a
Method, for the good
and

The Preface.

and benefit of those who
desire to get that **W**isdom
as to **F**ear **G**od , and
that **U**nderstanding , as
to depart from **E**vil.

T H E

and benefit of those who
mould be in a position
to be able to do so
as a result of the
work done by the
committee.

I
I

2

3

4

5

6



T H E I N D E X.

1. *S*olomon's *Method in the Study of Wisdom*, I.
 2. *Of Knowledge*, 4.
 3. *To know Wisdom*, Ibid.
 4. *To know Instruction*, 5.
 5. *To perceive* { *the Words*
 of
 Understanding. } 6.
 6. *To receive the* { *Instruction*
 of
 Wisdom, } 7.
- 7 To.

The Index.

7. To receive the *Justice,*
Instruction of *Judgment,*
and
Equity, 8. 12

8. To give Subtlety to the Simple, 10. 13

9. To give the *Knowledge*
Young man *and*
Discretion 11. 14

10. A Wise *will hear*
man *and* *Learning,*
increase in 13. 15

11. And a man
of under-
standing,
shall attain
unto *Wise Counsels,*
to understand
a Proverb,
the Interpre-
tation,
the words of
the Wise,
and
their Dark
Sayings, 14.

12. Of

The Index.

8. 12. Of *Wisdom*, Preaching the
Word, 18.

0. 13. Of Judgments threatned against
the Despisers of the Word preached,
21.

1. 14. Of God, The Author and Giver
of *Wisdom*, and of the Blessedness
and Security which attends *Wis-*
dom, 23.

3. 15. Of the happy gain of *Wisdom*,
and the pleasantness of her Wayes,
26.

4. 16. Of the Discipline }
and } *Wisdom*,
Doctrines of }

and Of the Safety of the Church,
28.

17. The

The Index.

17. *The Character of a wicked man
and the miserableness of his condi-
tion, as it is contained in the first
Nine Chapters,* 29.
18. *To shun the inticements of wick-
ed men, and to get deliverance from
them,* 32.
19. *Sins abominable and hateful to
God,* 33.
20. *Solomon's Description of a Who-
rish Woman,* 34.
21. *Of the cunning impudence and
power of an Whorish Woman, for-
cing a Man to yield unto her,* 35.
22. *Of the miserable condition of a
Whorish Woman, and of the Man
that committeth folly with her,* 37.
23. So-

The Index.

23. Solomon's Exhortation not to
lust after , but to shun a Whorish
Woman , and to get deliverance
from her, 39.
24. Solomon further exhorts against
her, 41.
25. Solomon yet further exhorts a-
gainst her, 42.
26. Solomon commends the getting a
familiarity with Wisdom , as a
means to avoid an Whorish Wo-
man , 43.
27. Drunkenness a great provocation
to Uncleanness , and the danger of
both those sins, 44.
28. Solomon's Lamentation that the
Sons of Men should be overcome
with the inticements of a Whorish
Woman,

The Index.

- Woman, and shewing the danger thereof,* 46 35
29. *Solomon by a Similitude decryeth the Sin of Whoredom, and sheweth the danger thereof,* 48 36
30. *Of a Whorish Woman sitting in High Places and of her Guests,* 50 3
31. *The Character of a Godly Man and of Gods Love towards him,* 52 4
32. *Of the benefit in hearkening unto the reproof of Instruction, and yielding obedience to the Law of God,* 54
33. *Of Kings.* 56
34. *Of the Eternity of Wisdom, and The Works of God at the Creation,* 61
35. *Of*

The Index.

35. Of the Fear of the Lord, 64.
36. Of honouring God with thine increase, 66.
37. Of the Liberal Soul, 67.
38. Of Affliction, 69.
39. Of Chastity, 71.
40. Of Faith and Self-denyal, and against Self-conceit, 72.
41. Of Charity to thy Neighbour, and to avoid Contention, 73.
42. Of the Heart, 74.
43. Of the { Mouth, }
 { Tongue, }
 { and }
 { Lips. } 76.
44. Of

The Index.

- Woman, and shewing the danger thereof,* 46 35.
29. *Solomon by a Similitude decrieth the Sin of Whoredom, and sheweth the danger thereof,* 48 37.
30. *Of a Whorish Woman sitting in High Places and of her Guests,* 50 38.
31. *The Character of a Godly Man and of Gods Love towards him,* 52 39.
32. *Of the benefit in hearkening unto the reproof of Instruction, and yielding obedience to the Law of God,* 54 40.
33. *Of Kings.* 56.
34. *Of the Eternity of Wisdom, and The Works of God at the Creation,* 61.
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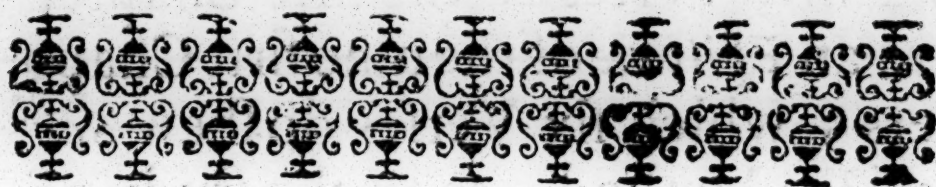
The Index.

35. Of the Fear of the Lord, 64.
36. Of honouring God with thine increase, 66.
37. Of the Liberal Soul, 67.
38. Of Affliction, 69.
39. Of Chastity, 71.
40. Of Faith and Self-denyal, and against Self-conceit, 72.
41. Of Charity to thy Neighbour, and to avoid Contention, 73.
42. Of the Heart, 74.
43. Of the { Mouth, }
 { Tongue, }
 { and }
 { Lips. } 76.
44. Of

The Index.

- | | |
|-----------------------------------|-----|
| 44. <i>Of the Eye,</i> | 78. |
| 45. <i>Of Envy,</i> | 80. |
| 46. <i>Of Sloth and Idleness,</i> | 81. |
| 47. <i>Of Suretyship,</i> | 82. |
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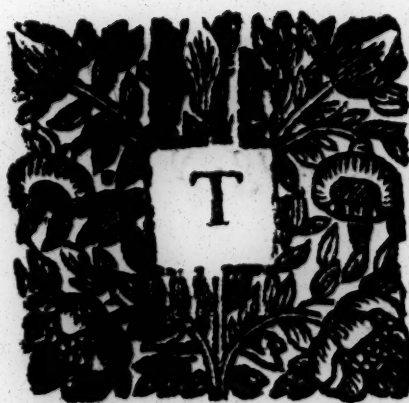


SOLOMON'S
REMEMBRANCER
TO

Transgressors of both Sexes.

Solomon's *Method in the Study of
Wisdom.*

Proverbs , Chap. i.



He first Nine Chapters of the *Proverbs* are a *General Preface* to the rest of the Book , and the Ninth Chapter is a *Summary, or Recapitulation* of the preceding eight Chapters ; and the

B Six

2 Solomon's Remembrancer to
Six first Verses of the first Chapter
are an *Epitome* of the nine first Chap-
ters ; which six Verses do shew *Solomons*
Method , as to the study of
Wisdom : And what advantage
cometh by the *encrease* of Know-
ledge and Understanding.

And therefore *Solomon* in the first
place begins with Knowledge.

1. To know. Prov. 1. 2.

2. To know { *Wisdom*
and } Prov.
{ *Instruction.* } I. 2.

3. To per- { *The words*
ceive { of } Prov.
{ *Understanding.* } I. 2.

4. To receive { *Wisdom,*
the Instru- { *Justice,*
ction of { *judgment* } Prov. I. 3.
{ and
{ *Equity.*

5. For

5. For Wisdom
giveth { *Subtilty* } to the Simple.
and
{ *To the young Man* } Knowledge and Discretion. } Prov. I. 4.

6. A wise man { *Will hear,*
and
Increase in Learning. } Prov. I. 5.

7. And a Man of Understanding shall attain unto { *Wise Counsels.*
To understand a Proverb.
The Interpretation.
The words of the wise.
And, Their Dark Sayings. }

Of these in Order.

Of Knowledge.

First to Know , Prov. 1. 2.

The wicked regard not to know,
Prov. 29. 7.

Ch. 1. 29. Foolish Men hate knowledge.

Ch. 19. 2. But it is not good that
the Soul be without Knowledge.

Ch. 18. 15. The ear of the wise
seeketh Knowledge.

Ch. 10. 14. Wise Men lay up
Knowledge. And,

Ch. 15. 2. A Wise Man knoweth
how to use Knowledge aright.

To know Wisdom.

Although Solomon mentioneth
Power, Justice, Mercy, Truth, in
his Proverbs in great fulness, yet
pre-

Traſſgreſſors of both Sexes. 5

preferres he *Wiſdom* in the firſt place.

The fear of the Lord is the beginning of *Wiſdom*, *Prov.* 1. 7.

Ch. 19. 8. And he that getteth *Wiſdom* loveth his own *Soul*.

Ch. 16. 16. Nay, how much better is it to get *Wiſdom* than Gold.

Ch. 4. 5. Therefore get *Wiſdom*, get Underſtanding, forget it not.

Ch. 1. 7. But Fools deſpiſe *Wiſdom* and Inſtruction.

To know Inſtruction.

Ch. 1. 8. My Son, hear the *Inſtruction* of thy Father, and forſake not the *Law* of thy Mother.

Ch. 8. 9. For they ſhall be an Ornament of Grace unto thy head, and Chains about thy neck.

Ch. 19. 27. Cease my Son to hear the *Inſtruction* that cauſeth to erre from the words of *Knowledge*.

6 Solomon's Remembrancer to

Ch. 8. 33. Hear *Instruction* and be wise, and refuse it not, that thou mayest be wise in thy *latter end*.

Vers. 35. Who so findeth *Instruction*, findeth life, and shall obtain favour of the Lord,

to perceive { *The words*
 { *of*
 { *Understanding.* } *Prov.*
 { *I. 2.*

That is, to *Perceive* good by that *Knowledge* and *Understanding* which the Soul hath attain'd unto.

For many times
God gives not a Man an *Heart*
to *Perceive*,
Nor *Ears* to *Hear*,
Nor *Eyes* to *See*, for the hardness of his *Heart*.

Therefore without the *blessing* of God upon thy *Knowledge*, thou canst not perceive the words of *Understanding*, which leads to eternal *happiness*.

The

Transgressors of both Sexes. 7

The *Word*, is the Fountain, from whence is derived all sound *Understanding*, without which no man can attain unto the Holy, which is true *Understanding*, Prov. 9. 10.

Prov. 8. 1, 2, 5. My Son, if thou wilt *receive* my words, and *hide* my Commandements with thee.

V. 2. So that thou incline thine *Ear* unto *Wisdom*, and apply thine *heart* to *Understanding*, &c.

V. 5. Then shalt thou *Understand* the *fear* of the Lord, and find the *Knowledge* of God.

V. 6. For out of his mouth comes *Knowledge* and *Understanding*.

To receive the { *Instruction*
of
Wisdom. } Pr. 1. 3.

Prov. 15. 32. The *fear* of the Lord is the *Instruction* of *Wisdom*.

8 Solomon's Remembrance to

And he that refuseth *Instruction*,
despiseth his own Soul.

Ch. 10. 7. He is in the way of life
that keepeth *Instruction*.

Therefore apply thine *heart* to *In-*
struction, and thine ear to the words
of *Knowledge*.

Ch. 4. 13. Take fast hold of *In-*
struction,

Let her not go,

Keep her,

For she is thy life.

To receive the *Justice,*
Instruction of Judgment,
and Equity. } *Pr. 1. 3.*

It was Gods Commandment to
the Children of *Israel*, that they
should do no *Unrighteousness* in
Judgment, nor deceive the person of
the Poor, nor honour the person of
the Mighty, but in *Righteousness* to
judge his Neighbour.

And

Transgressors of both Sexes. 9

And the Prophet afterwards complains, that *Judgment* was turn'd away backward, and that *Justice* standeth afar off; For, *Truth* is faln in the Streets, and *Equity* cannot enter. So *Solomon* exhorts to get the *Instruction* of

Justice,
Judgment, and
Equity.

And as the way and means to attain the same, he thus exhorts;

Prov. 2. 1. My Son, if thou wilt receive my words, and hide my Commandments with thee.

V. 2. See that thou incline thine ear unto wisdom, and apply thine heart to understanding.

V. 5. Then shalt thou understand

Righteousness,
Judgment, and
Equity.

Yea, every good path; For,

10 Solomon's Remembrance to

To do Justice and Judgment is
more acceptable than Sacrifice ;

For it is God,
That establisheth *Equity*,
And doth *Judgment*,
And *Righteousness*.

*Prov. 28. v. 5. Evil men under-
stand not Judgment.*

Nay they *abhor* Judgment,
And *pervert* Equity.

To give { *Subtilty*
 { *to the*
 { *Simple.*

The *Proverbs* , which are the
Written Word of God , teach the
Ignorant Knowledge , sharpeneth
the *Wit* of the Simple , and addeth
to the *Knowledg* of the Judicious
and Learned. And therefore *Wif-
dom complaineth* , cryeth out , and
Preacheth unto the Ignorant.

*Prov. 1. 22. How long ye Simple
ones will ye love simplicity ?*

And

Transgressors of both Sexes. 11

And *Fools* hate Knowledge?

V. 23. Turn you at my *Reproof*.

Behold I will pour out my *Spirit* unto you,

And I will make known my *Words* unto you.

Ch. 8. 5. O ye simple *understand* wisdom,

And ye *Fools* be of an understanding *heart*.

To give the { *Knowledge*
young Man { and { *Prov. I. 4.*
 { *Discretion.* }

Solomon selects the *young Man* apart from the Simple and Ignorant, giving unto him more particular Instruction, as standing in more need of it, by reason of those *Temptations* by which Youth is most apt to be overcome; and therefore saith *Solomon*,

Prov. 7. 1. My Son, keep my words, lay up my *Commandments*

12 Solomon's Remembrance to
ments with thee. See *verses* 2,
3, 4.

Ver. 6. For at the window of my
house,

I looked through my Casement,
And beheld among the simple

ones,

I discern'd among the Youths

A young man, void of *understand-*
ing,

Passing through the *Street*

Near *her* Corner ;

And he went to her House, &c.

And therefore to *dehort* the
young man from wayes of Vanity,
(he tells him)

Prov. 2. 10. When *Wisdom* en-
treth into thy *heart*, and *Knowledg* is
pleasant to thy Soul,

V. 11. *Discretion* shall preserve
thee,

Understanding shall *keep thee*.

V. 12. To *deliver* thee from the
way of the *Evil man*,

V. 17.

Transgressors of both Sexes: 13

V. 17. And from the flattery of the Tongue of a *Strange Woman*.

A wise man { *Will Hear,*
 and } *Learning,*
 Increase in } *Prov. 1. 5.*

Prov. 9. 9. Give Instruction to a wise man,

And he will be yet wiser,

Teach a Just man,

And he will encrease in Learning.

Ch. 21. 11. When the Wise is instructed he receiveth knowledge.

Ch. 10. 9. And the wise in heart will receive Commandments.

Ch. 12. 15. He that hearkneth unto Counsel is wise.

Ch. 19. 20. Therefore hear Counsel, and receive instruction.

Ch. 13. 14. For the Law of the wise is a Fountain of Life, to depart from the snares of death.

And

14 Solomon's Remembrancer to

<p>And a man of Understanding shall attain</p>	<p>unto</p>	<p>Wise Counsels, To understand Proverb, The interpretation The words of the wise, and their dark sayings.</p>
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Proverbs, or *Parables*, are wise and grave Sentences, written by *Solomon*, being inspired thereunto by the Spirit of God, for the *Information* of the wise, and the *Conduct* of life, according to the Rules

of { *Wisdom*,
 Justice, and
 { *Piety*.

The first Nine Chapters of the *Proverbs* are, for the most part, a continued discourse of *Wisdom*, and *Exhortation* to many good Duties, prosecuted with variety of arguments,

Transgressors of both Sexes. 15

guments , rather than a setting down of Parables , or Proverbial Sentences , in manner as they are set down after the nine first Chapters.

For , in the following Chapters, every verse comprehends almost a whole point in it self , without *dependency* of that which goeth before , nor doth it minister the occasion of that which cometh after.

And the *ancient Wise men* of all Nations did use to *Teach* Precepts of Wisdom and Vertue in short *Sentences* , and notable Sayings, sometimes setting them down in plain and open terms, sometimes in *Obscure* and *Figurative* Expressions, that this *brevity* and *variety* might the better imprint the sayings in the *minds* and *memories* of men , to be for common use ; A thing much observed in the time of the Children of *Israel* ; And , the *Psalmist* saith , I shall open my mouth in a
Para-

16 Solomon's Remembrancer to

Parable , and will utter *Dark Sayings* of old , which we have heard and known , and our *Fathers* have told us , we will not hide them from our *Children* , shewing the *Generations* to come the Praises of the Lord , and his strength , and his wonderful works that he hath done , and that they *declare* them to their *Children* , that they may set their hopes in God , and keep his *Commandments*.

It's recorded , that when the Queen of *Sheba* heard of the Fame of *Solomon* , she came to prove him with hard Questions , and came with a very great Train , &c. and when she came to *Solomon* she *communed* with him of all that was in her heart , and *Solomon* told her all her Questions , there was not any thing hid from the King which he told her not.

Prov. 22. verse 21, 22. Have not I writ unto thee (saith Solomon)

Excel-

Transgressors of both Sexes. 17

Excellent things.

In Counsel and Knowledge,
That I might make thee to *know*
The certainty of the words of
truth.

That thou mightst *answer* the
words of *Truth*,

To those that send unto thee.

Prov. 22. 17, 18. Bow down there-
fore thine ear,

And *hear* the words of the wise,
And *apply* thy heart unto my
knowledge,

For it's a *pleasant* thing,

If thou *keep* them within thee,

They shall withal be fitted in thy
lips.

Ch. 18. 17. I *Wisdom* dwell with
Prudence,

And find out *knowledge* of witty
inventions.

of

18 Solomon's Remembrancer to
Of *Wisdom*.

Preaching the Word.

W*isdom*, that is, the most absolute and sovereign *Wisdom*, the Lord *Jesus Christ*, who is the perfect *Wisdom* of the Father, who hath founded his *Church*, (which is his Spiritual habitation) and doth publish his *Word* in the World, and in the most publick Places of Concourse, *Callet*h the unadvised and ignorant Souls,

Destitute of Understanding,

To *return* from their Sins and live;

Promising them the assistance of the Graces of his Holy Spirit, and sheweth them the *safety*, *peace*, and *benefit*, which they shall enjoy, who *hear* the Word of God and *keep it*.

Prov.

to Transgressors of both Sexes. 19

Prov. 1. 20. Wisdom (a) Cryeth without,

She uttereth her Voice in the Streets.

V. 21. She Cryeth in the Chief Places of Concourse.

In the opening of the Gates in the City,

She uttereth her words, saying,

V. 22. How long ye simple ones will ye love simplicity? &c. See 23. v.

[And again *Solomon* saith]

Prov. 8. 1. Doth not Wisdom cry?

And Understanding put forth her voice?

V. 2. She standeth in the top of high Places,

(a) which is, the everlasting Son of God doth publish his Word in the Church, in the World, in the Streets and Market-places among the Multitudes, so that none can say, They have not heard it.

20 Solomon's Remembzancer to

ch.

By the *way*, in the place of the
Paths;

V. 3. She cryeth at the Gates, (b)
At the entry of the City,
At the coming in at the Doors.

V. 4. *Unto you O Men I call,*
And my voice is to the Sons of
Men.

V. 5. O ye *simple*
Understand *wisdom*,
And ye *fools*,
Be of an understanding *heart*.

V. 6. Hear, for I will speak of ex-
cellent things,
And the opening of my lips shall
be *right things*.

V. 7. For my mouth shall speak
truth,
And *wickedness* is an abominati-
on to my lips.

(b) That is, where Places of Judicature were kept, and
through which they passed in and out, so that none could
hardly escape the hearing of the Word Preached, or receiving
Justice for injuries done.

ch. 8. 8. All the *words* of my mouth
are in righteousness.

There is *nothing* froward or per-
verse in them. See v. 9, 10,
11.

Of Judgments *threatned* against
the despisers of the Word
Preached.

P *Prov. 1. 24.* Because I have *cal-*
led,

And ye *refused,*

I have stretched (c) out my
hand,

And no man *regarded.*

V. 25. But ye have set at *naught* all
my *Counsel,*

(c) *which is a kind of Gesture, of such as call men at a
farr distance, beckoning with their hands, to invite them to
hearken to the Word.*

And

22 Solomon's Remembzancer to

And would have none of my re-
proof.

V. 26. I will also laugh (d) at your
Calamity,
I will mock when your fear
cometh.

V. 27. When your fear cometh as
desolation,
And your *destruction* cometh as a
whirlwind,
When *distress* and *anguish* cometh
upon you.

V. 28. Then shall they call upon
me,
But I will *not* answer,
They shall seek me early,
But they shall *not* find me;
For they *hated* knowledge,
And did not chuse the fear of the
Lord.

(d) It is a kind of Phrase taken from men, to signifie Gods Judgments be passeth upon incorrigible wicked men, wherein God takes pleasure, as in a Sovereign effect of his Justice, by which he repayeth their boldness in sinning with eternal Contempt and Ignominy.

Transgressors of both Sexes. 23

re-v. 30. They would *none* of my
Counsel,

ur They *despised* all my reproof.

ar v. 31. Therefore shall they eat
Of the *fruit* of their *own* ways,
And shall be *filled*
as With their *own* devices:

h
n Of G O D.

The Author and Giver of Wisdom,

And of

The Blessedness and Security which
attends it.

e
P Prov. 2. 6. For the Lord giveth
wisdom,
Out of his mouth cometh
knowledge and understand-
ing.

V. 7.

24 Solomon's Remembrance to

V. 7. He layeth up *sound* wisdom
for the Righteous.

He is a *Buckler*
to them that *walk* uprightly.

V. 8. He keepeth the *paths* (e) of
Judgment,

And preserveth the *way* of his
Saints.

Ch. 8. 32. Now therefore *hearken*
unto me,

O ye Children,
For *blessed* are they
that keep my *ways*

V. 33. Hear *Instruction*,
and be *wise*,
and *refuse* it not.

V. 34. *Blessed* is the man,
that *heareth* me,
watching daily
at my *Gates*.

V. 18. *Riches* and *Honour* are with
me,

(e) That is, just men, together with all their *Actions*, and
Course of life.

Transgressors of both Sexes. 25

Yea durable Riches and Righteousness:

My *fruit* is better than Gold,
yea than fine Gold,

And my *Revenue* than choice
Silver.

Verse 20. I lead in the *way* of righteousness,

In the midst of the *paths* of Judgment.

Verse 21. That I may cause

Those that *love* me,

To *inherit* substance,

And I will *fill* their *Treasures*.

C

of

26 Solomon's Remembrancer to

Of the happy gain of Wisdom, Ver

And,

The pleasantness of her Ways. Ve

PROV. 3. 3. Let not *Mercy* (f)
and *Truth* forsake thee,
Bind them about thy Neck (g). V
PROV. 6. 21. Write (h) them upon
the Table of thine Heart.
Happy is the Man that findeth
Wisdom. V

(f) For thou shalt perpetually enjoy the effects of Gods Mercies, and the truth of his promises of Grace.

(g) That is, have them in a deare and perpetual remembrance. A Figurative Terme taken from Memorials which Men weare about them for a Remembrance of some things or persons whom they hold most deare.

(h) Lively imprinted in thy Soul by the power of the Holy Ghost.

Verse 13.

Transgressors of both Sexes. 27

Verse 13. And the Man that getteth
Understanding.

m, Verse 14. For the *Merchandises* (i)
thereof is better

Then the Merchandize of *Sil-*
ver,

And the gain thereof than fine
Gold.

Verse 15. She is more precious than
Rubies,

All the things thou canst desire
Are not to be *compared* to her.

Verse 16. *Length* of dayes are in her
right hand,

And in her left hand

Riches and *Honour.*

Verse 17. Her *wayes* are *wayes* of
pleasantness,

And all her *paths* are *peace.*

(i) That is, the profit that is gotten by the making use
of wisdom for the Spiritual good of the Soule; is bet-
ter then a Merchants laying out Money for merchandises
for temporal advantages.

28 Solomon's Remembzance to

*Verse 18. She is a Tree of Life
To them that lay hold upon her,
And happy is every one
That retaineth her.*

*Of the { Discipline
And } of Wisdom.
Doctrines }*

And

Of the safety of the Church.

P*Rev. 9. 1. Wisdom hath Builded
her House, &c.*

By that, *Christ* is to be understood, who hath Builded his *House*, that is, the *Church*, which is *Christ's* Spiritual Habitation, to provide for the safety, the increase, and the good of the Godly.

She

Transgressors of both Sexes. 29

She hath hewen her out Seven Pillars, &c.

That is,

Hath most firmly laid a perpetual *Foundation* and *Support* of the *Church* with his own hand, more powerful than *Pillars* of *Brass*, to support a material Building. And if it shall come to pass that men will not promote *Religion*, or protect such as profess it, yet *Christ* will not fail of his Faithfulness, he will be a *Buckler* to defend them; And it is as easie to overturn a great *Mountain*, as to destroy the hopeful and good estate of the *Godly*. And, though they be *persecuted*, yet are they not forsaken; And though they be *slain*, yet are not overcome, because the love of *God* remaineth with them, and a blessed reward is prepared for them; And, they who endeavour

30 Solomon's Remembrancer to

to digg down the Wall of *Christ's Church*, or to hew down the Stones, they shall find it as a *Castle* that standeth upon mighty Pillars, and if it stand the *wicked* shall fall. For, *Christ* is not onely a wall of defence round about his People, but a wall of fire to consume their *Enemies*: and such is the safety of every particular Christian both for Soul and Body.

Prov. 9. 2. She hath killed her Beasts, she hath mingled her Mine, she hath furnished her Table.

V. 3, *She hath sent forth her Maidens,*

She cryeth in the highest places of the City. (a)

(a) Here are Heavenly things represented by Earthly; That is, by Hospitality, and that plentiful provision of a Liberal Feast-maker, is to be understood the Graces of Gods Spirit, distributed at this Spiritual Feast, to comfort the Soule by the Ministry of the Word: And it is as proper to God to give peace of Conscience, by the Preaching of the Word, as to give Being and Forme to a Creature: and the best Christian stands in as much need of continual Grace, as the light of a Lamp hath need of Oyle to maintain it.

V. 4. Who

Transgressors of both Sexes. 31

V. 4. Who is *simple*, let him turn in hither?

As for him that *wanteth* understanding, she saith to him,

V. 5. *Come*, eat of my Bread, and drink of the Wine which I have mingled (b) &c.

V. 6. Forsake the *foolish* and live,

And go in the *way* of understanding. (c)

(b) Here is a Description of the Guests, that are fit for this Feast, and those are simple persons, destitute of spiritual understanding, yet so, as they feel the want of knowledge and spiritual light, which the vertue and efficacy of the Word will discover unto them that seek it; they are invited to eat and drink of the Delicates prepared at this Feast, which is to receive the Merits and Grace of Christ, with the Promises of God, to make them their own by Faith, and particular Application. And if these Benefits, which God doth proffer, be despised, it will draw Judgments upon such persons, which cannot be avoided; Though they shall then call upon God, yet he will not answer them, Prov. 1. 20.

(c) They that are called to this Spiritual Feast, and to have society with the Saints in the Church, they are to separate themselves from the Sinners of the World, and to labour, that all their wayes and behaviours may be holy and agreeable unto Wisdom.

To shun the Inticements of
wicked men

And

To get Deliverance from them.

PROV. I. II. My Son,
If sinners entice thee,
Consent thou not,

If they say,

Come with us,

Cast in thy lot amongst us.

V. 14. Let us all have one Purse,
We shall fill our Houses with
spoil, &c.

Hearken not to them, for their
feet run to evil,
And they lurk privily
for their own lives.

V. 15. My Son, Walk not thou
in the way with them,

Refrain

Transgressors of both Sexes. 33

Refrain thy feet from their paths.

*Chap. 4. 14. Enter not into the path of the wicked,
And go not in the way of evil men.*

*V. 15. Avoid it,
Pass not by it,
Turn from it,
And pass away.*

*V. 18. But the path of the Just,
Is as the shining light, &c.*

*Chap. 2. 10. When Wisdom entereth into thine heart,
And Knowledge is pleasant unto thy Soul.*

*V. 11. Discretion shall preserve thee,
Understanding shall keep thee.*

*V. 12. To deliver thee from the way of the evil man,
From the man that speaketh forward things.*

V. 13. Who leave the paths of uprightness,

34 Solomon's Remembrancer to
To walk in the ways of *Dark-
ness.*

Solomon's Description of a
Whorish Woman.

P *Prov.* 2. 16. She flattereth with
her words,

Chap. 5. 3. Her Mouth is smoother
than Oyl,

Her Lips drop as Honey-comb.

Chap. 7. 10. She goeth in the attire
of an Harlot,

And is subtil of heart,

She is loud and stubborn,

Increaseth Transgressors amongst
men,

She lieth in wait for a prey,

Her feet abides not in her House,

Now she is without,

Now in the Streets,

And

Transgressors of both Sexes: 35

And lieth in wait at every
Corner.

Of the cunning impudence

And

Power of a Whorish Woman,
forcing a man to yield
unto her.

PROV. 7. 6. At the Window of
my House (saith Solomon) I
discerned among the youths a
young man void of under-
standing, going to her House,
V. 13. She caught him, and kissed
him, and with an impudent
face said unto him,

V. 14. I have Peace Offerings with
me, this day have I paid my
Vows.

V. 15.

36 Solomon's Remembrancer to

V. 15. Therefore came I forth to
meet thee: (a)

Diligently have I sought thy
face,

And I have found thee.

V. 16. I have decked my Bed with
Coverings of Tapistry, &c.

V. 17. I have perfumed my Bed
with Mirrh, &c.

V. 18. Come let us take our fill of
Love till the Morning,
Let us solace our selves with
Loves.

V. 21. With much fair speech
She caused him to *yield*,
With the flattering of her Lips,
She forced him.

V. 22. He goeth after her streight
way,

As an Ox goeth to the *slaughter*,

(a) It is uncertain whether this be a true History, or
merely a Parable to represent the Arts and proceedings of a
wicked Woman; but it aptly suits with the practice at this
day of debauched persons of both Sexes.

Or

Transgressors of both Sexes. 37

Or as a Fool to the Correction
of the Stocks.

V. 23. Till a Dart strike through
his Liver,
As a Bird hasteth to the snare,
But knoweth not it is *for his*
life.

*Of the miserable condition of a
Whorish Woman,*

And

*Of the Man that committeth
folly with her.*

P *Rev. 2. 18. Her House inclineth
unto death,*

And her paths unto the dead;

V. 19. *None that go unto her re-
turn again,*

Neither

38 Solomon's Remembrancer to

Neither take they hold of the
paths of *life*.

Chap. 5. 4. Her end is bitter as *Worm-*
wood,

Sharp as a two-edged *sword*.

Ver. 5. Her feet go down to death,
her steps take hold on *Hell*.

Least thou shouldest ponder the
path of life, her wayes are
moveable,

That thou canst not know them.

Chap. 7. 26. She hath cast down
many wounded,

Yea many *Strong Men* have been
flain by her.

V. 27. Her House is the way to
Hell,

Going down to the *Chambers of*
Death.

Solo.

Transgressors of both Sexes. 39

Solomon's *Exhortation*,
not to lust after, but to shun,
a Whorish Woman,

And

To get deliverance from her.

PROV. 2. 10. When *Wisdom* en-
tereth into thine *heart*,
And *Knowledge* is pleasant to thy
Soul,

V. 11. *Discretion* shall preserve
thee,

Understanding shall keep thee.

V. 16. To deliver thee from the
Strange Woman,

Even from the *Stranger*,

Which flattereth with her words,

&c.

V. 17. Which forsaketh the *Guide*
of her youth,

And

40 Solomon's Remembrancer to

And forgetteth the *Covenant* of
her God. ch

*Ch. 6. 25. Lust not after beauty in
thine heart,*

Neither let her take thee with
her *Eye-lids*. ch

*Ch. 11. 22. For as a Jewel of Gold
in a Swines Snout, so is a Fair
Woman without discretion.*

*V. 26. By means of a Whorish Wo-
man,*

A Man is brought to a piece of
Bread.

*Ch. 4. 23. Keep thine heart with all
diligence,*

For out of it are the *issues* of
life.

*V. 25. Let thine Eyes look right on,
And let thine Eye-lids look
streight before thee.*

*V. 26. Ponder the path of thy feet,
And let thy wayes be established.*

*V. 27. Turn not to the right hand,
nor to the left,*

Remove thy feet from evil.

Ch. 5. 8.

Transgressors of both Sexes. 41

Ch. 5. 8. Remove thy way far from her,

And come not nigh the door of her House.'

Ch. 7. 24. Hearken unto me now therefore, O ye Children,

And attend to the words of my Mouth,

Let not thine heart decline to her ways,

Go not astray in her paths.

Solomon further exhorts
against her.

P*rov. 5. 1. My Son attend unto my wisdom,*

And bow down thine ear unto my understanding.

V. 2. That thou mayst regard discretion,

And

42 Solomon's Remembrance to

And that thy lips may keep knowledge.

V. 3. For the lips of a *Strange Woman* drop as an *Honey-Comb*, &c.

Solomon yet further exhorteth
against her.

PROV. 6, 20. My Son, keep thy
Fathers *Commandments*,
&c.

For sake not the Law of thy Mother.

V. 23. For the Commandment is a
Lamp and the Law is a
Light; and reproofs of *In-*
struction, are the way of
Life.

V. 24. To keep thee from the Evil
Woman,

From

Transgressors of both Sexes. 43

From the *Flattery* of the tongue
of a *Strange Woman*.

Solomon commends the getting
a familiarity with wisdom,
as a means to avoid a Who-
rish Woman.

PROV. 7. 1. My Son, Keep my
words,

Lay up my *Commandments* with
thee.

V. 2. Keep my *Commandments* and
live,

And my *Law* as the Apple of
thine Eye, &c.

V. 4. Say unto *Wisdom* thou art
my *Sister*,

Call Understanding thy Kinswo-
man.

V. 5.

44 Solomon's Remembrance to

V. 5. That they may keep thee
From the *Strange Woman*,
From the Stranger which flatter-
eth with her words.

Drunkenness
A great Provocation to
Uncleanness,

And,
The danger of both those
Sins.

P^{Prov. 23. 26.} My Son give me
thine heart,
Let thine Eyes observe my ways.
V. 27. A Whore is a deep ditch,
A Strange woman is a narrow
pit.

V. 28.

Transgressors of both Sexes. 45

V. 28. She also lieth in wait as for
a prey,

And increaseth *Transgressors* a-
mongst men.

V. 29. Who hath *Woe*?

Who hath *Sorrow*?

Who hath *Brawling*?

Who hath *Wounds* without
cause?

Who hath redness of Eyes?

V. 30. They that tarry long at the
Wine,

They that do seek mixt Wine.

V. 33. Thine Eyes shall *behold*
strange women,

And thy Tongue shall utter *per-
verse things*.

V. 34. Thou shalt be as he that lieth
down in the *Sea*,

Or as he that lieth upon the top
of a *Mast*.

V. 35. They have stricken me (shalt
thou say)

And I was not sick:

They

46 Solomon's Remembrance to
They have beaten me, and I have
not *felt* it,
When shall I awake, I will seek
it *again*.

Of Solomon's Lamentation,
That the Sons of Men should be
overcome with the inticements
of a Whorish Woman,

And

Shewing the danger thereof.

PROV. 5. 20. *Why wilt thou my*
Son be ravish'd
With a Strange Woman,
And *embrace* the bosome
Of a Stranger.

V. 21. For the ways of man
Are before the Eyes of the Lord,
He

Transgressors of both Sexes. 47

He *pondereth* all his goings.

V. 22. His own iniquities
Shall take the wicked [*Wanton*]
himself,

He shall be holden
With the Cords of his Sins.

V. 23. He shall *die*,
Without Instruction,
And in the *greatness* of his *Folly*,
Shall he go *astray*?

Solo

Solomon *by a similitude decryeth the sin of Whoredom, and sheweth the danger of that Sin.*

P*rov. 6. 27.* Can a man take fire
in his Bosome,

And his Cloaths not be burnt ?

Can one go upon hot *Coals*,

v. 28. And his feet not be burnt ?

v. 29. So he that goeth into his
Neighbours Wife,

Whosoever toucheth her,

Shall not be innocent.

v. 30. Men do not despise a *Thief*,
If he steal to satisfie his own
Soul

When he is hungry ;

v. 31. But if he be found,

He shall *restore* seven-fold,

He shall give all the substance of
his House.

Transgressors of both Sexes. 49

V. 32. But who so committeth *Adultery*,

With a Woman ,
lacketh Understanding ;

He that doth it,
destroyeth his own soul.

V. 33. A wound and dishonour shall
he get,

And his reproach shall not be
wiped away.

Ch, 5. 8. Remove thy way far from
her,

And come not *nigh* the door of
her house ;

V. 9. Lest thou give thine *honour*
unto others,

And thy years unto the *cruel*.

V. 10. Least *Strangers* be filled with
thy wealth,

And thy labour be in the house
of a stranger.

V. 11. And thou *mourn* at the last,
When thy *body* and thy *flesh* are
consumed.

50 Solomon's Remembrancer to
V. 12. And say, *how* have I hated
instruction,
And my heart *despised* reproof,
And have not *obeyed*
the Voice of my Teachers,
Nor inclined mine ear
to them that *instructed* me.

Of a Whorish Woman sitting
in High Places, and of her
Guests.

PROV. 9. 12. If thou be *wise*
thou shalt be wise for thy
self,
But if thou scornest, thou alone
shalt bear it.
V. 13. A *foolish* Woman is *clama-*
rous,
She is *simple* and knoweth no-
thing.

V. 14:

Transgressors of both Sexes. 51

V. 14. She sitteth at the *Door* of her
House on a *Seat*

In high places of the City,

V. 15. To *call* Passengers who go
right on their way.

V. 16. Who so is *simple* let him *turn*
in hither,

And as for the man that *wanteth*
understanding,

She saith to him,

V. 17. *Stoln Waters* are sweet, and
Bread eaten in *secret* is plea-
sant.

V. 18. But he knows not that the
dead are there,

And that her *Guests*
are in the depths of *Hell*.

51 Solomon's Remembrance to

The Character of a Godly Man,

And,

Of Gods Love towards him.

Prov. 1. 7, 9. 10. He begins with the Fear of the Lord, as the chiefest point of Knowledge and Wisdom, whilest Fools despise Wisdom and Instruction.

V. 33. He hearkeneth unto God.

V. 20. He walketh in the way of good men,

And keepeth the path of the righteous.

Ch. 4. 8. His path is as the shining light,

That shineth more and more unto the perfect day.

Ch. 8. 17. I love them that love me; saith God,

And

Transgressors of both Sexes. 53

And those that seek me early shall
find me.

Ch. 1. 23. Behold I will pour out my
spirit unto you,
I will make known my words un-
to you.

Ch. 3. 32. My secret is with the righ-
teous.

V. 33. He bleſseth the Habitation of
the Just.

V. 34. Surely he scorneth the scor-
ners.

But he giveth Grace unto the
lowly.

V. 35. The Wise shall inherit glory,
But Shame shall be the promoti-
on of Fools.

Ch. 8. 20. I lead in the way of righ-
teousness,
In the midst of the paths of Judg-
ment.

54 Solomon's Remembrancer to

*Of the benefit in hearkening unto
the reproof of Instruction,*

And,

Yielding Obedience unto the Law.

P^{Prov. 3. 1:} My Son, forget not
my Law,
But let thine heart *keep* my Com-
mandements.

*V. 2. For length of days,
and long life,
and Peace,
shall they add unto thee.*

*V. 3. Let not Mercy and Truth for-
sake thee,
Bind them about thy Neck,
Write them upon the Table of
thine heart;*

*V. 4. So shalt thou find favour,
and good understanding,*

In

Transgressors of both Sexes. 55

In the sight of *God* and *Man*.

to Ch. 6. 20. My Son keep thy Fathers
Commandments,

And forsake not the Law of thy
Mother.

V. 21. Bind them continually upon
thine *Heart,*

v. Tye them about thy Neck.

V. 22. When thou goest it shall lead
thee,

t When thou sleepest it shall keep
thee,

And when thou awakest it shall
talk with thee.

V. 23. For the *Commandment* is a
Lamp,

And the *Law* is *Light,*

And *Reproofs* of Instruction
are the way of life.

Of Kings.

Prov. 8. 5. By *me* Kings reign,
And Princes decree Justice.

Ch. 29. 14. The King that faithfully judgeth the poor
His Throne shall be established for ever.

Prov. To do Justice and
Judgment,
Is more acceptable than Sacrifice.

Prov. The King by Judgment
establisheth the Land,
But he that receiveth Gifts overthroweth it.

Prov. 14. 34. Righteousness exalteth
a Nation,
But Sin is a Reproach to any people.

Ch. 15. 5. Take away the wicked
from before the King,

And

Transgressors of both Sexes. 57

And his Throne shall be established *

Ch. 21. 1. The Kings heart is in the hand of the Lord

As the Rivers of Water,

He turneth it whither soever he will.

Ch. 24. 21. My Son, fear thou the Lord and the King,

And meddle not with them that are given to change.

Ch. 12. 21. He that loveth pureness of heart

For the grace of his lips

The King shall be his friend.

Prov. 1. 1. The Kings favour is towards a wise servant,

* Ad Principem. Tolle malos, Extolle pios, cognosce teipsum : sacra tene, paci consulte, disce pati.

It is Piety that embalms a Prince his good Name, and makes his face to shine before men; and glorifies his soul amongst Angels. Happy is that Prince, that is the Patron and Pattern of Piety, especially in an Age where Vanity knows not how to be vainer, nor wickedness how to be more wicked.

58 Solomon's Remembrancer to

But his *wrath* is against him that
causeth shame.

Ch. 16. 15. In the sight of the Kings
countenance is *life*,
And his *favour* is as the cloud of
the latter rain.

V. 10. A divine *Sentence* is in the
lips of the *King*,
His mouth transgresseth not in
Judgment.

V. 12. It's *abomination* for Kings to
commit *wickedness*,
For the *Throne* is *established* in
righteousness.

Prov. Doth not he that *pon-*
dereth the heart consider it?
And he that keepeth the soul;
doth not he *know* it?

Shall not God *render* to every
man according to his *Works*?

Prov. 4. 18. In the multitude of
people is the Kings honour,
But in the want of people is the
destruction of the Prince.

Prov.

Transgressors of both Sexes. 59

Prov. 11. 11. By the blessing of the
Upright the City is exalted,
But its overthrown by the mouth
of the *wicked*.

Ch. 29. 2. When the righteous are
in *Authority*
The people rejoyce,
But when the *wicked* bear rule
The people *mourn*.

Prov. 31. v. 1, 2, 3, 4.

The words of King *Lemuel*,
The Propheſie that his Mother
taught him;
What my Son, and *what* the Son
of my Womb,
And what, the Son of my
Vows,
Give not thy ſtrength unto *Wo-*
men,
Nor thy ways to that which *de-*
ſtroyeth Kings.

It

60 Solomon's Remembrance to

It is not for Kings, O Le-
*mu*el,

It is not for Kings to drink
Wine,

Nor for Princes strong *drink*,

And forget the *Law*,

And *pervert* Judgment

Of any of the Afflicted;

Open thy mouth,

Judge righteously,

And plead the Cause

Of the *Poor* and *Needy*.

Of

Transgressors of both Sexes. 61

Of the Eternity of Wisdom,

And

The Works of God at the
Creation.

PROV. 8. 22. The Lord possess'd
me (saith Wisdom)

In the *beginning* of his way,
Before his Works of Old.

V. 23. I was set up from *everlasting*
From the beginning,
Or ever the *earth* was.

V. 24. When there was no *depths*
I was brought forth,
When there was no *Fountains* a-
bounding with Waters;

V. 25. Before the *Mountains* were
setled,
Before the *Hills* was I brought
forth.

V. 26.

62 Solomon's Remembrance to

V. 26. While as yet he had not
made the *Earth*

Nor the *Fields*,

Nor the *highest* part of the dust of
the *World* ;

V. 27. When he prepared the *Hea-*
vens I was there,

When he set a *Compass* upon the
face of the *Depths* ;

V. 28. When he established the
Clouds above ,

When he strengthened the Foun-
tains of the *Deep* ;

V. 29. When he gave to the Sea his
Decree

That the Waters should not pass
his *Commandment* ;

When he appointed the *Founda-*
tion of the *Earth* ;

V. 30. Then was I by him as one
brought up with him,

I was daily his *Delight*,

Rejoycing always before him.

Transgressors of both Sexes. 63

V. 31. Rejoycing in the *habitable*
part of the Earth,
And my delights were with the
Sons of Men.

Prov. 30. 4. *Who* hath ascended up
unto *Heaven*, or descended?
Who hath gained the *Wind* in his
Fist?

Who hath bounded the *Waters* in
a Garment?

Who hath established all the *ends*
of the Earth?

What is his Name, and *what* is his
Sons Name,

If thou canst tell?

Prov. 3. 19. The Lord by *Wisdom*
hath founded the *Earth*,

By Understanding hath he *esta-*
blished the *Heavens*;

V. 20. By his knowledg the *Deep*s
are broken up,

And his *Clouds* drop down the
Dew,

of

64 Solomon's Remembrancer to

O F
The FEAR of the
L O R D.

P *Prov. 14. 27.* It is a *Fountain*
of Life

To depart from the Snares of
Death.

Ch. 16. 17. The ways of the up-
right

Is to depart from Evil.

W. 6. By the Fear of the Lord
Men depart from Evil.

Chap. 14. 26. In the Fear of the
Lord

Is strong confidence.

Chap. 19. 23. It sendeth to Life;

He that hath it
Shall abide satisfied,

And

Transgressors of both Sexes. 65

And shall not be visited with
Evil.

Prov. The *Fear* of the Lord
Is to *hate* Evil , *Pride* , *Arro-*
gancy ,
And the *Evil Way*.

Prov. 1. 7. It is the *beginning* of
Kowlede , and the
Knowledge of the Holy , is *Un-*
derstanding.

Of

Of Honouring God with thine
Increase.

PROV. 13. 11. He that gathereth
by *labour* shall increase.

The *Blessing* of the Lord maketh
rich,

And he addeth *no* sorrow with it.

PROV. 3. 9. Honour the Lord with
thy *Substance*,

And with the First-fruits of all
thine *Increase*.

V. 10. So shall thy Barns be filled
with *plenty*,

And thy Presses burst out with
New Wine.

PROV. 20. 21. An *Inheritance* may be
gotten

Hastily at the beginning,

But the *end* thereof shall *not* be
blessed.

Of the Liberal Soul.

PROV. 5. 15. Drink Waters out
of thine *own* Cistern,
And Running Waters out of
thine *own* Well.

V. 16. Let thy *Fountains* be disper-
sed abroad,
And Rivers of Waters in the
Streets ;

Let them be *onely* thine own
and not Strangers with thee.

PROV. For he that *watereth*
shall be watered again ;
And the *Liberal* Soul shall be
made fat *.

* Some have been of opinion that these Verses do relate to the subject matter of Chastity contained in the same Chapter, but others are of opinion that they onely relate to such as are liberal in supplying their Neighbours with what is of their own, without borrowing of others.

68 Solomon's Remembrancer to

Prov. 11. 24. There is that scatter-
eth and yet increaseth,

And there is that withholdeth
more than is meet,

But it tendeth to Poverty.

Prov. 22. 9. He that hath a bounti-
ful Eye shall be blessed;

For he giveth of his Bread to the
Poor.

Of

Of Affliction.

PROV. 3. 11. My Son despise not
the chastening of the Lord,
Neither be weary of his Corre-
ction.

V. 12. For whom he loveth he cor-
recteth,

Even as a Father the Son in whom
he delighteth.

Prov. 24. 10. If thou faint in the
day of Adversity,

Thy strength is small.

V. 16. A Just Man falleth seven
times,

And riseth up again.

But the Wicked shall fall into mis-
chief.

Prov. 12. 25. Heaviness in the heart
of man

Maketh it stoop ;

But

70 Solomon's Remembrancer to

But a *good word* maketh it glad.

*Chap. 15. 13. A merry heart maketh
a chearful countenance ;*

But by the *sorrow* of the heart the
spirit is broken.

*V. 15. All the dayes of the afflicted
are evil,*

But he that is merry of heart
hath a *continual Feast*.

*Chap. 17. 32. A merry heart doth
good like a Medicine,*

But a *broken spirit* drieth the
bones.

*Chap. 18. 14. The spirit of a man
will sustain his infirmity,*

But a *wounded spirit* who can
bear?

Of

Of Chastity.

P*rov.* 5. 18. Let thy Fountain
be blessed,
And rejoyce with the *Wife* of thy
youth.

V. 19. Let her be as the loving
Hind,
And pleasant *Roe*,
Let her *Breasts* satisfie thee at all
times,
And be thou *ravisht* alwayes with
her love.

V. 20. And why wilt thou my Son
be *ravisht* with a *Strange Wo-*
man,
And embrace the *bosome* of a
stranger.

Of

Of Faith and Self-denial,

And

Against Self-conceit.

PROV. 3. 5. Trust in the Lord
with all thine heart,
And leane not to thine own un-
derstanding.

V. 6. In all thy wayes acknowledge
him,

And he shall direct thy paths.

V. 7. Be not wise in thine own
eyes.

Fear the Lord and depart from
evil.

Prov. 16. 25. There is a way that
seemeth right unto a man,
But the end thereof is the way of
death.

Chap.

Transgressors of both Sexes. 73

Chap. 21. 12. Seekest thou a Man *wise*
in his *own* conceit,

There is more hopes of a *Fool*
than of him.

Chap. 23. 4. Cease from thine *own*
wisdom.

Of Charity to thy Neighbour,

And

To avoid Contention.

Prov. 3. 27. *With-hold* not good
from them to whom it is
due,

When it is in the *power* of thine
hand to do it.

V. 28. Say not unto thy Neighbour
go and come again,

And to morrow I will *give*, when
thou *hast* it by thee.

E

V. 29.

74 Solomon's Remembrance to

V. 29. *Devise* not evil against thine
Neighbour,

Seeing he dwelleth securely by
thee.

V. 30. *Strive* not with him without
cause,

If he have done thee no harm.

Of the Heart.

PROV. 4. 23. Keep thy heart
with *all* diligence,

For out of it are the Issues of
Life.

PROV. 6. 8. But a heart that *devi-*
seth wicked imagination,

Doth the Lord *hate.*

CHAP. 12. 8. And he that is of a *per-*
verse heart shall be despised.

CHAP. 14. 14. The *Backslider* in
heart shall be filled with his
own wayes ;

Transgressors of both Sexes. 75

ne v. 30. But a *sound* heart is the life
of the Flesh.

by Prov. 19. v. 21. Many *devices* are
in a mans *heart*,

ut Nevertheless the *Counsel* of the
Lord shall stand.

n. Prov. 10. 8. The *wise* in heart will
receive Commandments.

Chap. 8. 5. Therefore be ye of an
understanding heart.

Of the { Mouth,
Tongue,
and
Lipps.

PROV. 4. 24. Put away from thee
the froward mouth
And perverse Lipps put far from
thee.

Chap. 16. 23. The heart of the wise
teacheth his mouth,
And addeth Learning to his
Lipps.

Chap. 8. 13. The froward mouth
doth the Lord hate.

Chap. 10. 31. But the mouth of the
Just bringeth forth Wisdom.

V. 32. The lipps of the righteous
knoweth what is acceptable.

Prov. 15. 2. The Tongue of the
wise

Useth

Transgressors of both Sexes. 77

Useth Knowledge aright.

V. 14. The mouth of *Fools*

Poureth out and feedeth upon
foolishness.

Chap. 12. 19. The lip of *truth* shall
be established.

V. 22. *Lying Lipps* are an abomina-
tion to the Lord,

They that deal *truly* are his de-
light.

Chap. 6. 17. A *Lying Tongue* doth
the Lord hate.

Chap. 15. 4. An wholesome Tongue
is a *Tree of Life*,

But perverseness therein

Is a *breach* of the spirit.

Chap. 16. 1. The *preparation* of the
heart in man, and the *answer*
of the tongue is from the
Lord.

Chap. 18. 21. *Death* and *Life* are in the
power of the Tongue,

And they that love it,

Shall eat the *fruits* thereof.

78 Solomon's Remembrance to
Chap. 21. 23. Who so keepeth his
mouth

And his *tongue*,
Keepeth his soul from troubles.

Of the Eye.

PROV. 4. 25. Let thine Eye look
right on,
Let thine Eye-lids look *straight*
before thee.

Chap. 20. 12. The hearing *Ear* and
the seeing *Eye*
The *Lord* hath made even both
of them.

Chap. 15. 13. The light of the Eye
rejoyceth the heart.

Chap. 17. 24. Wisdom is before him
that hath understanding,
But the Eye of a *Fool* is in the
ends of the Earth,

Chap.

Transgressors of both Sexes. 79

Chap. 3. 7. Be not wise in thine
own Eyes,
Fear the Lord and depart from
evil.

Chap. 12. 15. The way of a *Fool*
Is right in his own eyes;
But he that hearkeneth unto
Counsel is wise.

Chap. 16. 2. All the wayes of man
are *clean*
In his *own eyes*;
But the Lord *weigheth*
the Spirits.

V. 26. My Son *give me* thine heart,
and let thine Eyes *observe* my
wayes:

So Solomon's Remembrancer to

Of Envy.

PROV. 3. 31. Envy thou not the
Oppressor,

Nor chuse none of his wayes.

Chap. 14. 30. A sound heart is the
life of the Flesh:

But Envy the rottenness of the
bones.

Chap. 23. 17. Let not thine heart
envy sinners,

But be thou in the Fear of the
Lord all the day long.

Chap. 24. 19. Fret not thy self be-
cause of evil men,

Neither be thou envious at the
wicked.

V. 20. For there shall be no reward
to the evil man, &c.

Chap. 27. 4. Wrath is cruel,

And Anger is outrageous:

But who is able to stand before
Envy.

of

Of Sloth and Idleness.

PROV. 6. 6. Go to the *Ant* thou
Sluggard,

Consider her ways and be wise.

V. 7. Which having no *Guide*, O-
verseer, or *Ruler*,

V. 8. *Provideth* her Meat in the
Summer,

And gathereth her Food in the
Harvest.

V. 9. How long wilt thou *sleep*
O *Sluggard*,
When wilt thou *arise* out of thy
Sleep.

V. 10. *Yet* a little sleep,
A little slumber,
A little folding of the hands to
sleep.

V. 11. So shall thy *poverty* come
As one that travelleth,
And thy *want* as an *armed* man.

of

Of Suretyship.

- P**ROV. 6. 1. My Son , if thou be
Surety for thy friend,
 If thou hast *stricken* thy hand
 with a Stranger,
 V. 2. Thou art *snared* with th
 words of thy mouth.
 V. 3. Do this now my Son and de
liver thy self,
 When thou art come into th
 hand of thy Friend,
 Go and humble thy self,
 And make *sure* thy Friend.
 V. 4. Give not *sleep* to thine Eyes,
 Nor slumber to thine *Eye-lids*.
 V. 5. *Deliver* thy self
 As from the hand of the Hunter,
 And as a Bird
 From the hand of the Fowler.

F I N I S.

